Thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

—*The Voice of the Silence*

THEOSOPHY

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THE LINES OF WORK

IN the second volume of *The Secret Doctrine,* under the subheading "Our Divine Instructors," Madame Blavatsky shows how much of the human history of the past was embodied in ancient symbols taking the form of monuments and sculptures. These various symbolic representations may be thought to have had at least a twofold purpose. They formed a record of the significant events of the past while hiding their meaning in a cipher which assured that those who could read what had been recorded would have developed sufficient understanding not to distort or confuse the truth that was conveyed. Yet the symbols also gave suggestive evidence to the intuitive of the reality of "a language and a system of science imparted to the early mankind by a more advanced *mankind,* so much higher as to be *divine* in the sight of that infant humanity." (*S.D.* I, 309.)

Still another function of symbolic representation may be recognized in the influence of symbols on those whom H.P.B. terms "the profane," who are not able, as she explains, to comprehend certain mysteries. The ancients, she says (*S.D.* I, 473), longed to give guarded expression to these mysteries, and used symbolic representations to "remind man of his origin and inner nature," since they knew "that nothing could be preserved in human memory without some outward symbol." The significances that can be recorded in symbols, which appeal to the intuition, reach beyond intellectual comprehension and would fade from human remembrance without the objective forms of symbols. So also with myths

and legends. Emblems are combinations of symbols, used to convey a series of ideas, and the Indian Puranas, H.P.B. remarks, "are written emblems." (*S.D.* I, 306.) In Vol. II, expanding on such traditions, the heritage of every race, she says (page 293):

> It has been often remarked by observant writers, that the "origin of nearly every popular myth and legend could be traced invariably to a fact in Nature."
>
> In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness.

Again, in *Isis Unveiled* (I, 263), we are told how the ancients embodied their knowledge in mythopoeic conception:

> The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be found ever running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psycho-physiological creeds of the priests and scientists, who built them on the traditions of the infant-world, such as the unsophisticated minds of the primitive races received them, and on their own experimental knowledge, hoary with all the wisdom of the intervening ages.

The very "gods" who had in the beginning endued men with minds became the kings and rulers of the first divine Dynasties, directing these minds "to the invention of all the arts and sciences," and this included the art of symbolism, for to these Kabiri or Titans is attributed the invention of letters or "the alphabet and language of the gods." (*S.D.* II, 364.)

One begins to see, then, why so much of the recorded teaching of Theosophy is given to the explanation and interpretation of symbolism in terms of the occult metaphysics which it became possible to present in the nineteenth century. This transmission and rendering of the archaic symbolism of "the visible manifestations of the Deity itself" into philosophical or even a truly scientific language

was in complete harmony with what is said of the evolution of the race mind and the corresponding development of the God-idea, as explained on pages 326-27 of Vol. I.

And thus it also becomes evident why the work of H. P. Blavatsky, as *Teacher,* is assigned such great importance by Theosophical students. Her work was done, the Movement set going, her books and articles written, out of a sense of the true history of mankind and the laws of learning for the growth and development of human beings to higher levels of understanding during the present cycle. She manifestly grasped what might be called the "educational principles" of the great Fraternity of Adepts, as her discussion of symbolism shows, and her own work was in itself a demonstration of her similar understanding of human psychological needs and possibilities. There are key conceptions which form the foundation for the minds which are awakening in the twentieth century. These are set down in *The Secret Doctrine*. The "lines of work" in Theosophical study and promulgation are devoted to the use of those keys. They include the Fundamental Propositions of the Secret Doctrine, the emphasis on Karma and Reincarnation in Theosophical education, the doctrines concerning cycles and the states after death and before birth, and the idea of Masters or perfected beings.

William Q. Judge clearly understood those lines of work, since they are embodied in what he did, and he occasionally threw great light on their importance. For example, speaking of the influence which high beings are able to exert on the currents of thought and inquiry in the world, and in particular on the Theosophical Movement, he wrote (in "The Mahatmas as Ideals and Facts"):

> The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of Wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley or Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually

> exist and are human beings. Without stopping to ask if the proof of their living is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

Here is illustrated an *occult* reason for close adherence to the Theosophical education and program which have been made clear by the Teachers.

THE MYSTERY OF LEARNING

The Theosophist, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive taskmaster, *misery,* choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

—H. P. BLAVATSKY

THEOSOPHICAL SYMBOLS

THE first article printed in the *Path* on this subject was "Theosophical Symbolism" in Vol. I, May, 1886[1].

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon," one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented.

On the serpent and near its head so as to be in the center line of the circle is a small circle within which is inscribed the Swastica, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata,* and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth," the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM" the sacred word of the Hindus and the first letter of the Sanskrit alphabet.

It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting

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NOTE.—This article by Mr. Judge was first printed in the *Path* for April, 1892.

[1] Reprinted in THEOSOPHY 3:488.

the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the center enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even today the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal. Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies

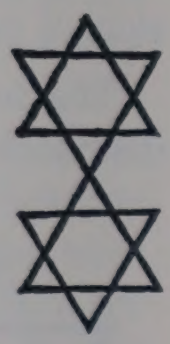
wisdom, as the Serpent has been called the wise, and, as shown in *The Secret Doctrine,* the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every Bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

The two interlaced triangles come next in importance. This is the "Seal of Solomon," so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled,* page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindu and Jewish forms. These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains ex-

perience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gita,* that spirit and matter are coeternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the *Cabalists* meant, as they delight in calling this the dark world or hell.

The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated may be new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the Consistory, which may be placed in the point in the center of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.



No less ancient and interesting than the triangles is the Egyptian cross placed in the very center of the seal within a six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to *The Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Gorringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.

The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastica. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the great wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or center in which the forces from the great unknown pour to show themselves subsequently in various manifestations;

and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.

This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T.S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.

The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

—WILLIAM Q. JUDGE

THE HEROIC SELF

If we refuse to have our actions determined by heredity or environment it is because we seek to base the origin of our actions on ourselves and only on ourselves. The hero's will is not that of his ancestors nor of his society, but his own. This will to be oneself is heroism.

I do not think that there is any more profound originality than this "practical," active originality of the hero. His life is a perpetual resistance to what is habitual and customary. Each movement that he makes has first had to overcome custom and invent a new kind of gesture. Such a life is a perpetual suffering, a constant tearing oneself away from that part of oneself which is given over to habit and is a prisoner of matter.

—ORTEGA Y GASSET

NARADA

TO the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology and their cycles. Two grand and mysterious figures, towering like giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of Narada, the old Vedic Rishi, and of Asuramaya, the Atlantean.

Of all the incomprehensible characters in the Mahabharata and the Puranas, Narada, son of Brahmâ in Matsya Purana, the progeny of Kasyapa and the daughter of Daksha in the Vishnu Purana, is the most mysterious. He is referred to by the honourable title of Deva Rishi (divine Rishi, more than a demi-god) by Parasara, and yet he is cursed by Daksha and even by Brahmâ. Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to *create* (have progeny), and even as calling his father Brahmâ "a false teacher" for advising him to get married; nevertheless, he is referred to as one of the Prajapati, "progenitors"!

Suffice it to say, that Narada is *the* Deva-Rishi of Occultism *par excellence;* and that the Occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries.

Of all the Vedic Rishis, Narada is the most incomprehensible because most closely connected with the occult doctrines—especially with the secret cycles and Kalpas. He is one of the *Fires* . . . and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader. Esoterically Narada is the Ruler of events during the various Karmic cycles, and the personification, in a certain sense, of the great human cycle; a Dhyan Chohan.

Narada is here, there, and everywhere; and yet, none of the Pur-

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NOTE.—A student's collation from *The Secret Doctrine*.

anas give the true characteristics of this great enemy of physical procreation. Whatever these characteristics may be in Hindu Esotericism, Narada—who is called in Cis-Himalayan Pesh-Hun, the "Messenger," or the Greek *Angelos*—is the sole confidant and the executor of the universal decrees of Karma, and Adi-Budh; a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa. "Pesh-Hun" is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events.

It is Narada who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmical cycles to come, and with having taught the Science to the first star gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race. Whether or not it was from his intercourse with . . . the great teacher of astronomy, that Narada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies.

Narada is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as "Kali-Karaka," *strife-maker,* "Kapi-vaktra," *monkey-faced,* and even "Pisuna," the spy, though elsewhere he is called Deva-Brahma. Even Sir William Jones was strongly impressed by this mysterious character from what he gathered in his Sanskrit Studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods." All this led Dr. Kenealy (*Book of God*), on the ground that the Hindus believe him to be a great Rishi, "who is forever wandering about the earth, giving good counsel," to see in him one of the twelve *Messiahs.* He was, perhaps, not so far off the real track as some imagine.

The further back one recedes into the darkness of the prehistoric ages, the more philosophical does the prototypic figure of the later Satan appear. The first "Adversary" in individual human form that one meets with in old Puranic literature is one of her greatest Rishis

and Yogis—Narada, surnamed the "Strife-maker."

There is a work among the Secret Books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and cycles within the bosom of Sesha, or infinite Time, are recorded. This work is ascribed to *Pesh-Hun* Narada. There is another old work which is attributed to various Atlanteans. It is these two Records which furnish us with the figures of our cycles, and the possibility of calculating the date of cycles to come. The exoteric figures of the Kalpas (as given in the Secret Doctrine) are accepted throughout India, and they dovetail pretty nearly with those of the Secret Works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into racial cycles, is given as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every *"Twice-born"* (Dwija, or Initiated) Brahmin, and the Puranas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could if he would. What Narada *really is,* cannot be explained in print. . . .

That which the student will do well to remember is that, with every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil. As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers—now followed by the Kabalists—defined evil as the lining of God or Good: *Demon est Deus Inversus,* being a very old adage.

Who the great "Deceiver" really is, one can ascertain by searching for him *with open eyes* and an unprejudiced mind, in every old cosmogony and Scripture. It is the anthropomorphised *Demiurge,* the Creator of Heaven and Earth, when separated from the collective Hosts of his fellow-Creators, whom, so to speak, he represents and synthesizes. It is *now* the God of *theologies.* "The thought is father to the wish." Once upon a time, a philosophical symbol left to perverse human fancy; afterwards fashioned into a fiendish, deceiving, cunning, and jealous God.

There is not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These "prototypes" are all connected with the Kumaras who appear on the scene of action by refusing to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connection with Narada—another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Narada is the leader of the *Gandharvas,* the celestial singers and musicians; *esoterically,* the reason for it is explained by the fact that the latter (*the Gandharvas*) are "the instructors of men in the secret sciences."

If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods.

ANIMAL, SPIRIT AND ANGEL

Nature is the universal teacher. Whatever we cannot learn from the external appearance of Nature we can learn from her spirit. Both are one. Everything is taught by Nature to her disciple, if he asks for information in an appropriate manner. Nature is a light, and by looking at Nature in her own light we will understand her. Visible Nature can be seen in her visible light; invisible Nature will become visible if we acquire the power to perceive her inner light.

There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things. Those who seek in the light of external Nature know the things of Nature; those who seek knowledge in the light of man know the things above Nature, which belong to the kingdom of God. Man is an animal, a spirit, and an angel, for he has all three qualities. As long as he remains in Nature he serves Nature; if he moves in the spirit, he serves the spirit (in him); if he lives in the angel, he serves as an angel. The first quality belongs to the body, the two others to the soul, and they are its jewels.

—PARACELSUS

OF "METAPHYSICAL HEALING"

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,[1] when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic." At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practice these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practices referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure." It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences"

NOTE.—This article first appeared in the *Path* of January, 1892, and was last reprinted in THEOSOPHY 13:161.

[1] Rept. of Conv. 1890. (See "Five Messages from H. P. Blavatsky to the American Theosophists," pp. 21-26. Eds. THEOSOPHY)

are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centered, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought," they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To

assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practiced for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practices. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

—WILLIAM Q. JUDGE

POWER OF LOVE

When we Love, we increase love, within others, and in ourselves; as a teacher increases knowledge, within his students, and in himself, by the simple act of teaching."

—KENNETH BOULDING

letters · questions · comment

In the Path *(Vol. III) Mr. Judge relates the experience of a young friend who found in his business that thinking about the fruits of a proposed plan or negotiation invariably resulted in its frustration. Judge comments that the instance "is very interesting as a complete and independent illustration of the plane of Desire, and how moving in it acts as a drag." A brief article in* Lucifer, *"Desire Made Pure," seems to make a similar point in another way by saying that the purification of desire is accomplished by ceasing to desire "even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all." Don't we need both desire and knowledge of what the results of an action are likely to be in order to accomplish anything?*

In considering ideas involving so many subtle implications, it seems especially important to give careful attention to each word in a statement such as the above, not allowing those which strike us most forcefully to cause neglect of the rest. In the sentence quoted from *Lucifer,* the article speaks of ceasing to desire even generalized possessions, since they are "but selfishness." But there is no reason to think that the statement implies that knowledge, power, love, etc., are without value, or even that they are not to be striven after for what they may contribute to our relationships with others. Power, in the sense of mastery over the many facets of our being, is capable of contributing immeasurably to our ability to help and teach others. The same is true of the ability to give or accept love or to acquire knowledge. The admonition not to desire these things, then, seems to mean not to regard them as an acquisition, some *thing* that we may possess. Light on this point is found in the article "Spiritual Progress," where H.P.B. says:

> The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Further, concentrating on the acquisition of any one thing im-

plies the rejection of its opposite. But might there not be another kind of knowledge, an understanding not defined by the rejection of ignorance, its opposite, but which somehow transcends and accepts both? This may be what Krishna meant by "the path which is not manifest." How do we know that happiness is better than unhappiness in the complicated task of educating ourselves according to the needs of the soul? How can we be certain that we wouldn't learn more from being "powerless" for awhile? There is certainly value in finding that we can stand alone, or work on without recognition. If the attainment of any particular *condition* is our goal, have we not circumscribed our evolution as egos?

Later on in the above article H.P.B. describes how the desire for a reward, or for a certain condition, is really an obstacle to progress:

> Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.
>
> One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency—failure.
>
> The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

The young man referred to in the "Tea Table Talks" in the *Path* certainly desired rightly enough to make the most carefully considered decisions in the conduct of his business. It was, in fact, only when he began to dwell on the favorable consequences that might ensue, *as ends in themselves,* that his plans went awry. This suggests that the principle of desire is not without its usefulness, but that an improper use brings trouble. We have, over the period of

many incarnations, used the desire principle to create a body of desires which is not only an instrument but also an entity, sometimes spoken of as kama-rupa. We have endowed it with a reflected sense of self not consistent with its natural sphere of intelligence or its appropriate functions. We have, in effect, made it an "I." By formulating a specific personal desire, we may neglect the importance of elements as yet undisclosed to us, and thus frustrate their adjustment. It is this body of desires which we need finally to eliminate, so that the purified psyche becomes the responsive servant of the higher nature, which is not defined by the limitations of time and circumstance.

Another way of looking at the question might be to say that desire manifests differently in the various aspects of our being. It is important to learn how a particular desire originates. What is useful for one purpose may not be so for another. The desire for knowledge, as a catalyst, may be essential in acquiring necessary facts or experience, but inappropriate in the service of a ruling passion. Again, without the desire to know, we would neither ask nor learn; yet knowledge acquired out of pride may only serve to isolate us from all who do not lay claim to this kind of "possession." If evolution, broadly speaking, begins with involvement in diversity, followed by gradual ascent toward a realization of essential unity, desire at different levels of incarnation would certainly have varying significance.

Indeed, it seems clear that the desire to bring to bear the purposes of the higher ego in terrestrial action—to want to know how best to help others, as that in us which is non-partisan and all-inclusive—is a desire entirely worthy of being sustained.

Krishna, we may recall, appealed to Arjuna in his despondency, as a warrior; that is, by referring to his lineage and caste, he tried to arouse in him his submerged true nature. But the fight must be waged without expectation, egotism, or anguish. We might interpret this as meaning that our life is a high adventure in which we are engaged by right and by necessity; a complicated and arduous, but exciting, discovery of how all the components of our nature, the microcosm of the macrocosm, may be brought to act in harmony.

In short, it is not the desire to act rightly that we are advised to abandon, but the attachment to desired results. We are not expected to act without forethought or discrimination, but only without concern that the outcome will be precisely as we wish.

IS POVERTY BAD KARMA?

THE question of what is good Karma and what bad has been usually considered by Theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but

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NOTE.—This article by Mr. Judge first appeared in the *Path* for July, 1891.

very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self —Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

—WILLIAM BREHON, F.T.S.

THE RECURRING DRAMA

I think that if the idea of the soul's rebirth should become more widely accepted, a greater tolerance towards the peculiarities of former ages would assert itself. We might become less severe in our criticism of our predecessors if we were to feel that they were ourselves, and that we today are executing our little "song and dance" on the stage of the twentieth century for our own later contemplation in the history that will be written of this age, when we return to play our part in the drama of some later age. We would see that humanity continues its evolution in the great school of life that does not cease with the departure of each generation, but endures eternally.

—R. M. WILLOUGHBY

on the lookout

Archimedes and Pythagoras

In *Harper's* for November 1972, William Irwin Thompson discusses a new book, *The Yogi and the Physicist: The Biological Basis of Religion and Genius* by Gopi Krishna. Mr. Thompson considers the book's importance to be due chiefly to the introduction by the eminent German physicist, C. F. Weizsäcker, whom he places in the Schopenhaurian tradition, aiming to reconcile mysticism and science. He notes that the development of a philosophy of knowledge has apparently taken two directions:

> The work of Schrödinger and Weizsäcker should demonstrate that if there are "two cultures" they are not, as Lord Snow pointed out, science and the humanities, but Archimedean and Pythagorean forms of knowledge. On the Archimedean side we have all the technologists (military, political, and industrial); on the Pythagorean side we have all the cosmological thinkers for whom art, religion, and science are merely different idioms in a single language of contemplation . . .
>
> There are two cultures, but the dividing line cuts at right angles across the boundary between science and the humanities; for if contemplative mysticism can appear in science, superstition and priestcraft can as well.

A Questionable Secularization

Thompson says that Weizsäcker's ideas grew out of his own reflections on the psychological implications of the quantum theory. The physicist shows in his introduction, according to the reviewer, how it might be that "if subject and object are not distinct at the subatomic level, and if these almost nonmaterial particles alter our very notions of space-time, then these mathematical *forms* of our consciousness become, in some mysterious way, *performances* of the very nature we seek to describe"; the thought forms thus generated by the mind becoming eventually externalized in "real" events.

Mr. Thompson is less impressed with Gopi Krishna's efforts to combine aspects of the quantum theory of physics with the "scientific" cultivation of *prana,* a term borrowed from ancient Indian

psychology and now becoming vulgarized. Gopi Krishna sees this union as a means of evolving a class of "pure minded and intelligent adventurous spirits" who can guide humanity to an enlightened future. Although Thompson does not question that Western science and Eastern psychology can be merged, he is frankly apprehensive about the consequences of secularizing Eastern wisdom at the level of Western intellectualism, creating a new elite.

Caste of Manipulators?

He comments:

> Although the political implications of all of this have not been thought out by the Eastern pandit, they are obvious to any Western pundit. We seem to have come to the end of the road for liberal humanism. The behaviorists want to eliminate freedom and dignity; the Club of Rome wants "a fundamental revision of human behavior . . . and the entire fabric of present-day society"; and the mystics want "a lofty class of men," of scientists with elevated Kundalinis who will keep watch over the race. I fear a new Papacy and a new College of Cardinals in that vision, and as a Christian anarchist I would not want to go through all that again.

This seems an appropriate warning against the dangers of a new sort of theocracy, made to seem attractive because of its "Eastern" flavor and the use of terms taken from ancient psychological systems of the Orient. Here we see again the paramount importance of the stress laid by H. P. Blavatsky on Brotherhood and ethics, as indispensable preparation for the natural development of psychic powers. Freedom and self-reliance are first principles of the Theosophical Movement, and they seem sadly neglected in this new influx of "yoga" teachings which so easily gain ardent followers in the West.

Unacademic Sociology

Numerous reviews of Robert Coles' *Migrants, Sharecroppers, and Mountaineers* and *The South Goes North,* the last two volumes of his three-volume series, *Children of Crisis,* are noteworthy for their common recognition of a new element emerging in sociological studies. This is a sense of the common humanity shared by those who are the subjects of study and those doing the research. A few social scientists are beginning to realize that this is an integral factor in the conduct of their studies, and that useful "objectivity" is not excluded by this sensitivity. Discussing Robert Coles in the *Nation*

(July 24), Adele Silver says:

> Approaching his chosen task—"to describe certain lives coming to terms with political and social changes"—as a physician first, Coles tries to observe and at the same time "to let rest, in the sense of retaining whatever shred of dignity, against great odds, it is possible for such people to have—a dignity that certainly deserves to remain uncontaminated by the careless, self-centered, presumptuous, even barbarous technical vocabularies that flourish all about us these days."

Courage of the Poor

Noting his extraordinary willingness to *listen* to what people are saying, Miss Silver writes:

> Getting to know poor people and their lives, Coles found what he expected as a physician—grim poverty, hunger, pain, untreated disease—and much that as a psychiatrist he didn't expect. He discovers sharpness of vision and coherence of mind in many poor people. He recognizes what most comfortable liberals do not recognize, no matter how regularly told by crustier conservative friends: clear-cut economic and political wrongs are not inevitably translated into the same clear-cut psychological alternatives—the poor do not become uniformly brutalized or despairing. Faced with humiliating day-to-day existences, more than he expected manage to find "for themselves moments of satisfaction, accomplishment, and self-respect."
>
> But, moved by the unexpected resilience, he reminds himself: "nor can an observer like me allow his shame, outrage, and compassion to turn exhausted suffering people into courageous heroes, who though badly down on their luck, nevertheless manage to win a spiritual victory. I fear that rather another kind of applause is in order, the kind that celebrates the struggle that a doomed man tries to put up."

Wondering Father

Dr. Coles speaks of the gradual realization by migrant children of how trapped they are and how little hope there is that their lives will be different from that of their parents; then describes, in the words of a migrant father, the soul-searching need to recognize some kind of justice in a chaotic world:

> There will be a time, you know, when I'll ask myself what I ever did—maybe in some other life—to deserve this kind of deal. I mean I feel there must be someone who's decided you should live like this, for something wrong that's been done.

Eloquent Tribute

Coles sees the widespread faith of the poor in religion, regarded

by some sociologists as an opiate for their pain, as a very personal identification with Jesus as a historical figure whose life and sufferings, like theirs, have a meaning which reaches beyond the limitations of fundamentalist orthodoxy. Miss Silvers' concluding observation reminds the reader that the fragile intricacies of human life cannot be communicated by professional jargon:

> Watching these men and women and their families saying heartfelt grace over a meal the vast majority of American citizens would find hard to eat, Coles is stirred again by the mystery of the human spirit. So he writes his long, eloquent books, as testimony to that mystery. Reverence and feeling are, for him, the only real ways to touch the mystery of how a poor, bedeviled, hungry man, who sees his children hungry every day, can yet trust in justice, and in his own eternal dignity.

Second-Thought Medical Science

A letter to *Science* (Aug. 18, 1972) by William Cole of the department of Health, Education and Welfare, responsible for radiological regulation, approves a recent article reviewing the widespread use of chest X-rays, especially in mobile units, and offers additional information on official policy:

> *Science* is to be commended for its attention (see News and Comment, 10 Dec. 1971, p. 1114) to the ineffectual use of mass chest x-ray screening programs which result in unnecessary and avoidable x-ray exposure to the general population. In this connection, the U.S. Public Health Service, in cooperation with the American College of Chest Physicians, issued a policy statement on 18 February 1972 that recommended discontinuance of the use of the chest x-ray screening procedure for detecting cardiopulmonary disease.

Propaganda-Made Problems

Notice was taken by *Science* of the need for caution in the use of x-rays as far back as 1927 (see Lookout, 16:142). The danger, there discussed, of causing mutations, especially in the reproductive organs, is corroborated in the 1971 *Science* article. This caution, occasioned by Prof. H. J. Muller's experiments in the twenties, with fruit flies, in which radiation caused changes which were either undesirable or fatal, has been amply justified by further discovery of the vulnerability of the human constitution to radiation-induced changes. Of equal importance is the growing awareness that scientific experts do not have enough knowledge to entitle them to authority in such matters. Today, recognition of the limited under-

standing of such rays seems to be reversing the unqualified advocacy of their use. As the recent *Science* article (1971) notes:

> The value of mass x-ray screening was unquestioned during its heyday twenty-five to thirty years ago. Indeed, the citizen was almost made to feel that it was his patriotic duty to have an x-ray. "The mass chest x-ray survey was an American phenomenon. It swept the country," a National Association pamphlet states.

Backfiring Policies

The hazards of medical propaganda demanding conformity are apparent in the statement of a Denver health department official:

> Through our education programs, we've created a fantastic need for x-rays in middle-class America. We have to ease them through a gradual withdrawal period; this need for x-rays is truly like an addiction.

The difficulties attendant on such ill-advised mass persuasion are further noted:

> "People have gotten used to the idea of having a chest x-ray every year," said A. Lloyd Andersen, director of screening services for the TB association of Los Angeles County. "We have promoted that idea in the past and now that promotion is backfiring."

A more humane attitude focussing on the patient instead of "disease entities" might lead in turn to more individuality in diagnosis and treatment, and more self-reliance in the preservation of health.

Intelligent Germs

The Los Angeles *Times* (Sept. 6, 1972) reports that the bacteria responsible for food-poisoning, known as Salmonella and Ecoli, "possess features we normally associate with much more advanced species." Dr. Robert M. Macnab of the University of California at Berkeley told the American Chemical Society that these germs exhibit signs of memory and the capacity to learn. According to the *Times*:

> The germs "extract information from their swimming environment"; that is, learn about the world in which they occur. This information they use to modify their swimming patterns to ensure migration to a more favored environment.

Mind Everywhere

Dr. Macnab relates that when these bacteria are transferred from a fluid medium with one concentration of a chemical to another

fluid which has a different concentration, they behave differently, and he concludes that this change "must derive from the comparison with the one they previously experienced."

In "Kosmic Mind," H.P.B. calls attention to the investigations of some scientists of her own day who believed that their similar researches indicated the presence of intelligence, leading them to postulate a "universal mind." And a footnote in *The Secret Doctrine* (I, 225) suggests that mind in such lowly forms has far more vital functions than the one so familiar to us in connection with disease:

> Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

The Living World

On page 261 (I) she says further:

> But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. . . . The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expells those souls from their temporary abodes.

"Creation" Scientific?

The Los Angeles *Times* (Oct. 18, 1972) reports that the National Academy of Sciences has issued a resolution opposing the inclusion of the religious Creation theory in new California state science textbooks. The unprecedented action—the first time the academy has become involved in a state issue—was taken because, accord-

ing to the resolution, insertion of religious views "will almost certainly impair the proper segregation of the teaching and understanding of science and religion nationwide."

Dr. John Ford, a San Diego physician, who is vice-president of the state Board of Education and chief proponent of the move to include the Creation theory in state texts, argues that there is scientific evidence for the theory that the universe was created by "design" and not by "chance," so that it deserves a place in science books. Dr. Melvin Calvin, a Nobel prize-winning biochemist who helped prepare the academy's resolution, said that the Creation theory "is not scientific and is not subject to tests."

"Origin of Life" Unknown

Although the NAS is to be commended for its championship of separation of church and state, both positions seem oversimplifications of the issue. Moreover, the controversy should challenge the right of any current view of evolution to be presented as anything but a theory, since we possess no certain knowledge of how "creation" took place, and science is far from settling the problem of the origin of life. As H. P. Blavatsky pointed out in *The Secret Doctrine,* scientists have quite properly rejected the religious idea of creation as illogical in view of natural facts, but have offered nothing substantial in its place. The postulate that the germ of organic life was deposited on earth by means of a stray meteor only removes the problem further back in time; the possibility of spontaneous generation still neglects the question of how life can come out of matter if it is inorganic or "dead," or how something can come from nothing.

Foolish Claim

It seems ridiculous for Dr. Ford to claim that the biblical version of Creation ought to be included in science texts on the ground that the natural world reveals evidence of a "designing" intelligence, since this is hardly a qualification for acceptance by scientists who, as Dr. Calvin points out, require that every hypothesis be susceptible of testing by experiment. Nor is it desirable that the mythic conception of origins as found in Judeo-Christian teaching be classed with scientific theories arrived at in a very different way. This would be confusing and deceiving to students. But what would be entirely suitable would be for various mythic conceptions of origins to be presented, even if briefly, with the explanation that this way

of knowing is different from the scientific approach, and that every civilization has had its own way of providing the story of origins.

Other Myths

Unfortunately, the Christian myth is weak and incomplete by comparison with those of other, past civilizations, and while the argument about the curriculum for the California public schools may have arisen mainly from the desire of sectarian Christians to have representation for their beliefs in the syllabus, the inclusion of other symbolic accounts would provide a far richer alternative to the scientific view. When these teachings are considered together, the philosophic grandeur of some of the ancient systems becomes especially noticeable. Theodore Roszak observes in *Where the Wasteland Ends*:

> One need only compare the Aristotelian-Ptolemaic universe with the stupendous world-systems projected by other religious traditions—most notably by Hinduism, but even by many primitive religions to realize how lacking the old Christian cosmology has grown in dramatic scope.

And Better Myths

It was for this reason, Roszak says, that it eventually succumbed to the more impressive dynamics of the Copernican theory and the generally disciplined conceptions, however limited and dehumanizing in effect, of the resulting scientific world-view. Those who believe that religious philosophy should have its innings in education might give thought to the realities of our historical past:

> In the cosmological closet of traditional Christian thought, the scientists have been those who dared to cry out for room. They have won the attention of people because they have been prepared to think big; they have stood forth as giants among theological pygmies. How much less dazzling their achievement would be had it been matched by a mainstream religion whose worldview was proportioned to the visionary magnitude of a Bruno or Blake, of the Hermetic philosophers, or of the Hindu and Jainist cosmologers.

This seems accurate enough, and if the champions of a religious or a spiritual view in education are serious, they had better consider the kind of representation which has sufficient majesty and philosophic scope to provide a proper contrast to the cosmology of the scientists. As Roszak remarks: "Christianity has paid dearly for the small-mindedness of its inherited orthodoxies."

Disposition of Ashes

The *Independent, Press-Telegram* (Long Beach, Calif., Aug. 4 1972) notices the formation of a new company, the Seaway, providing sea burial of cremated remains. Organized a few months ago, it answers an increasing demand for a simple service and disposition of ashes. The paper noted that it has become common to scatter ashes by plane. Evidence of the rejection of a materialized conception of death, typified in elaborate burials, is found in the comment of a spokesman for the firm:

> Some of those who choose the service come from sea-faring families. But many have just lived lives and want it to be their monument.

This is of course no new idea, since disposition of cremated ashes at sea has long been available through the facilities of conventional morticians. However, this seems an appropriate place to call attention to the fact that the excessive costs of funerals can be in large part eliminated through participation in one of the cooperative burial societies which have been forming around the country. A list of these societies may be obtained by sending a dollar to Celo Press, Burnsville, North Carolina, in payment for *A Manual of Simple Burial,* a useful booklet by Ernest Morgan.

Straw in the Wind

The Gale Research Company of Detroit, Mich., is a publisher that specializes in reprints of interest to libraries and is well known to professional librarians. On the first page of a recent announcement of books on "religion" Gale has reissued, H. P. Blavatsky's *Theosophical Glossary* is listed, apparently reproduced from the London edition of 1892. Gale's price is $15.00. One may suspect that libraries have been getting requests for this book, for Gale is not likely to have republished it without tangible encouragement. There is no harm in more than one edition of the original work, although in this case the price is far higher than the already available Theosophy Company edition.